1: Kroeber E-5 (1901) 1908
NQ13 Gros Ventre NQ13

551 Names were given to children very soon after birth. Names were frequently changed and given away. A man would receive his father's name
553 from the latter, or would take it after his death. If a child were sickly, a relative, such as a grandfather, sometimes gave him another name. A sick person sometimes also took a new name in order to recover. Renowned warriors sometimes gave away their names to young men. They might retain the same name for themselves, or take a new one. One very aged man gave away his name to a young man, telling him, "I give you my name in order that you may have as long a life as I." This was done without the occasion or accompaniment of a ceremony.

There seems to have been no prohibition against mentioning the name of the dead, nor even any reluctance on the matter. Some people, however, were ashamed to speak their own names.

551 Twins, called niiçan, were named, if boys, respectively Kaaen and Niiça^{n}.
845 The latter name, however, was not always used, an ordinary name being given instead. Girl twins were not called by these names.

302 The hair was formerly worn in braids, as at present customary among the Plains tribes, but also erect over the forehead. The women wore their
[765] hair either in braids or sometimes loose. In mourning, the hair, especially of the women, was cut about halfway across the cheek.

304 Ear-piercing, which among the Arapaho is performed on ceremonial occasions, and is itself accompanied with ceremony and giving of presents, was said among the Gros Ventre to be unaccompanied by special ceremonial actions. A woman or any one else does the piercing.

857 Boys who were herding horses sometimes took off their clothes and daubed themselves with mud until they were unrecognizable. They painted
673 their horses, and made shields of willow. Then they came to the camp,
868 mounted or on foot, to steal meat. Approaching the camp like a war-party, they would select the best meat hanging outdoors, charge on it, take it, and run. The old men and women and children chased them with clubs, but of course without success. The boys would go back to where they were herding, and have a feast.

576 The Gros Ventre say that both hand-shaking and kissing are aboriginal with them.

GAMES.

524 A common cup-and-ball game called tsöötskuutja^{n} ("throw in") consisted of four hollow deer or antelope leg bones, each about two inches long, attached to a string passing through them, at the end of which there was a needle eight or ten inches long. This game appears to be identical with